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The Non-Subscribing Presbyterian.

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Wayside Gatherings.

I was visiting one of the English Midland Counties recently and having an hour to wait for an omnibus I proceeded to walk towards my destination. I had not travelled far when I overtook a "casual" with whom I had a very interesting conversation on life on the road: he gave a vivid picture of a tramp's life and, among other interesting stories which he related was that of a Roman Catholic Priest, who, in order to gain first hand knowledge of a casual's life, spent a considerable time on the road travelling from workhouse to workhouse, and seeking as close a contact as possible with men who were compelled by circumstances to follow a vagrant's life. As a result of this experience the Priest, I was informed, purchased an extensive farm of land and all the work of the farm is done by casuals.

* *

This story reminded me of something I had read in a recent issue of the "Christian World": Here it is:—

"We on the road will miss him. His name is known in every casual ward in England." So said, recently, of the late Rev. Stanley Mellor, Ph.D., of Hope Street Unitarian Church, Liverpool, a hungry, ill-clad man, who had tramped into the city. One cannot imagine a better epitaph for a follower of Him who said, 'Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.' In his life-time Dr. Mellor was a sore rock of offence to the Scrooges and Gradgrinds of our age. He spoke with more disrespect of 'Thrift' than he used with regard to the Liverpool Cathedral. It was said of Cardinal Manning, when that great prelate's "estate" was estimated at under £200, that he had made a "New Testamentary will." Dr. Mellor has, however, exceeded the Cardinal's standard, for though Hope Street gave him a stipend of £700, Dr. Mellor has left nothing at all."

* *

Doctor T. R. O'Meara, Canon of St. Alban's Cathedral, Toronto, preaching at the recent Keswick Convention, said: "I remember some years ago being asked by a friend to preach in his church in the West-end of London: it was a fashionable church. When the time came for the preaching of the sermon I was escorted to the pulpit by the verger. As I bent forward to place my Bible upon the little brass lectern my eye caught sight of a brass plate, and engraven upon it were these words, "Sir, we would see Jesus."

* *

The Doctor's comment is well worth passing on: "And although I have preached to a mere handful of people in a little cabin away yonder in the desolate places, and although I have had the privilege of preaching to large Congregations in Cathedral Churches I do not think from that day to this I have spoken in the name of the King without being reminded of these words as the dumb request of the upturned faces of the people before me: 'Sir we would see Jesus.'"

This incident has a double significance: It speaks to those who occupy the pulpit of the world's greatest need; does it not also voice an ideal for the pew?

* *

The Forward Movement Committee.

With the approach of Autumn the above Committee will be getting busy again—its members may be interested in the following cutting from the "Christian World."—

"Church advertising is discussed in a practical and suggestive way in the last issue of "Modern Advertising" by Mr. B. Whitworth Hird, the well-known Press consultant of the London and North Eastern

Railway. Mr. Hird first vigorously attacks the idea that advertising would tend to vulgarise religion. That, he argues, is a relic of the outworn idea that the sacred and the secular are things apart, without any essential relationship. The argument, we agree, is sound, and all that remains is to see that the **methods** of advertising do not vulgarise religion. Mr. Hird rightly believes that noisy slogans like 'Go to Church to-morrow' are useless. The appeal must be individual and personal. He suggests (1) carefully worded typewritten letters sent out by the minister to local residents; (2) better use of the local Press —if possible, finding some young man in the Church who will make himself responsible for brief and bright reports of church happenings; (3) the issue of an attractive 'Call to Worship' by the combined churches of the locality, giving details as to their services and activities. Mr. Hird adds various other hints—e.g., 'Instead of advertising the Church as a national religious institution, you must advertise YOUR CHURCH as a local centre of strong and vigorous spiritual activity, and before you can do that you must be sure that it is worth the advertising.' Wise words and worthy of being read in every church meeting."

* *

Tholing.

Many of our readers may be interested in the following for which I am indebted to "The British Weekly." Doctor Alexander Inch, ex-Moderator of the United Free Church of Scotland discussed, in a recent sermon an old-fashioned word—the term "to thole." Life for us all, he said, means enduring. In Scotland, said the preacher, we call enduring "tholing"—and proceeded to relate a simple pastoral experience. He was calling upon a man who was not well, but who, man-like, made so much fuss about it that every body who saw him realised his trouble. On bidding the gude wife farewell the minister said, "The gudeman seems to be pretty bad!" And the ready rejoinder was, "Ah weel, he's no verra weel; but then, ye see, he never was a good tholer." Dr. Inch had taken for his text, Hebrews XI: 27. "He endured as seeing Him who is invisible" and he said, "The crucial question in life is Can I thole? Can I endure? Not can I submit? But can I keep on, hoping on, working on, in love and loyalty, winning virtue out of woe? The answer is, Yes, I can—if only in the midst of the distressing, distracting discordant visible I can, like Moses, lay hold upon the invisible God."

* *

I have just had a copy of "Quotable Anecdotes" by D. B. Knox, presented to me. Many of his anecdotes are gatherings from waysides where one has previously wandered. Some, however, are quite new to me. This is one of them:—

"What keeps our friend Farmer B. from church?" said a clergyman; I hope it is not Socinianism."

"No," said the Sexton, "it's worse than that."

"Worse than Socinianism? Is it deism?"

"Worse than that your reverence."

"Worse than deism? Good heavens! I trust it is not atheism!" "It is worse than that Sir; it is rheumatism!"

—A. W.

Notes of the Month.

Our Magazine.

It is pleasant to note that in response to the Appeal issued last month for the liquidation of the debt of £56 on THE NON-SUBSCRIBING PRESBYTERIAN that the Congregation of Comber, by means of its businesslike Committee, has already renewed its former offer of £3 down and £2 annually in future, in support of the debt and any future charges that may be incurred, on condition that ten other congregations will do the same. The loyal response of Comber is worthy of emulation, and it is desirable that not ten congregations only, but all our congregations will contribute whatever means they can afford to put our monthly magazine on a proper financial basis. Hitherto, if we are rightly informed, especially under the Editorship of the Rev. Alfred Turner—the extra cost was borne by a few generous souls. Since for several years the Magazine has been adopted as the organ of the Church by resolution of Synod, it is the duty of the Congregations to ensure that the cost of printing can be met. The circulation hitherto has not been sufficient to meet the expense of publishing. As a matter of fact publications of this nature seldom are. With the new arrangments it is probable that future charges will be considerably lessened, if not entirely eliminated. We are grateful for the lead already given by Comber.

Towards defraying the Debt on the Magazine the following donations have been received and are hereby acknowledged :—

Mrs. Magill, Warrenpoint ..	£1	0	0
Mrs. Eustace Thompson, Cairncastle	1	0	0
Larne Congregation, Annual Donation	2	0	0
D. M. Lindsay, Esq Dromore	1	0	0
Miss Margaret Miniss ..	1	0	0
Miss Letta M. Patterson, Cultra	1	0	0
W. Greenfield, Esq , Shercock	0	5	0

Will the various congregations rise to the occasion also, and send in their contributions, as speedily as possible to the business agent, the Rev. G. J. Slipper, 7. Trevor Hill, Newry.

* *

The Larne Installation.

We are indebted to the "Weekly Telegraph"—several copies of the issue of July, 24th having reached us, for an account of the installation of the Rev. John Begg as Minister of Larne Congregation in succession to the Rev. James Kennedy, who for 48 years ministered with conspicuous success and proved fidelity to that congregation. We cannot allow a new chapter to begin without dwelling once more on Mr. Kennedy's sterling worth, his ministerial attainments—always of a high order, his pastoral care as well as his uprightness of character. All these qualities cause us to deplore the necessity for his retirement. Many of his friends lay and ministerial, think of him as the last of a stalwart band who made the Non-Subscribing Ministry respected in the land. They hope that his conspicuous services to our Church, his exhaustive knowledge of its rise and history, his deep attachment to the principles for which it stands will find an emulative echo in the breasts of rising ministers who will take up the same strain and assume that robustness of character and independence in judgment so highly developed in our venerable friend. However much *principles* are exalted as being more important than *individuals*, it is undoubtedly true that principles can never flourish as they deserve without exemplification in men of integrity and force of character who alone can give such principles objective reality. His admirers grudge the passing of the years in Mr. Kennedy's case, and are persuaded that the infirmity of age alone has decided him to seek relief from active service. In his retirement he has the best wishes and profound respect of a host of admirers who trust that the evening of his days will be peaceful and serene, free from the slings and arrows which beset the sensitive, righteous man.

As successor to such a minister the whole Church will wish the Rev. John Begg every happiness in his new charge and every success in his ministrations to the Congregations who have welcomed him into their midst. May his duties as minister be crowned with abundant fruit, and may he and his find the new sphere opening out before them a source of comfort and happiness.

We print this month an account of the installation ceremony which has appeared in the press. It is a matter for some regret that no one present at the various functions thought of penning an impression of the proceedings as coming from within our own Church circle. As the invitations do not appear to have been general to our whole ministerial circle, we regret we had no opportunity of recording our impressions. However, we trust, the extract from the "Weekly Telegraph" will be deemed an adequate summary.

* *

The British Association in 1926.

The meetings of the British Association begun in the second week of August, at Oxford records another year's advance in scientific reserach. It is more than sixty years since Huxley's prophetic attitude was struck and the greatest possible anticipations were encouraged by the heralds of the new age of science. What has been realised since the theory of evolution re-founded and re-orientated scientific enquiry? Have the encroachments upon the domain of religion which were promised been effected? As we read the accounts of the British Association meetings for the year we realise that the mysteries of which our hearts have been stewards have yielded in no real way to the "investigations" of the laboured rationalism of the scientists.

Darwin in another generation propounded the theory of the "Origin of Species by means of natural selection." In our generation it appears that the mystery which confounds the scientists is the problem of natural selection. Many of the foremost naturalists simply do not believe in natural selection at all and while the problem is no longer "What is the origin of species?" but "What is the origin of the variation of which species are made?" the same puzzle is met only in different language. While we perceive more and more of the mechanism of nature her initial mystery remains. Professor Osborne, speaking at the Oxford

meetings clearly allows that our ignorance of the processes of life remains fundamentally the same and the keenest scientist has to admit that though it may not be God, life moves in a mysterious way its wonders to perform.

—W. B. TAVENER.

Man's Next Conquest.

Dean Inge the theologian, and Sir Oliver Lodge, the scientist, spoke on Sunday morning, August 8th, at Oxford, to congregations largely composed of members of the British Association, and both reached by different roads the same conclusion—that religion has to do with things the man in the street would call "real."

Sir Oliver made the daring prophecy that before the British Association again meets in Oxford we shall be in undisputed scientific touch with the "Next World."

In his picturesque phrase, "We shall be in the position of savages who have for the first time come into contact with the higher race of white man."

Dean Inge, as theologian, was necessarily more vague, but argued with equal conviction in support of the thesis that no line can be drawn between the realms of science and religion, the difference being merely one of emphasis.

Science judges fact and religion judges value, but the fact without value is no fact, and the value without fact is no value. The judgments of religion and theology are impartial objective judgments of fact, no less than are judgments of physical science.

The Memory of the Faithful.

The memory of the faithful is held in lasting remembrance. Month by month, these pages record particulars of the lives of members who have finished their earthly sojourn. Correspondents know that this Magazine is always open to obituaries of faithful members—especially such as have been a source of strength and encouragement in their day and generation. It is thus we retain hold of the past and record such services and virtues as have been an inspiration to our Churches. We need to keep up the continuity in this respect during these days when old associations are rapidly breaking up and new inducements are being offered to the rising generation to break away from the home of their nurture. We ought to remember with gratitude the good we have received from the past, and cultivate a little more *esprit de corps* which would benefit our whole Church Connection. We are indebted this month to Miss Patterson and Mrs. Thompson, her neices, for a notice of the death of Lady Patterson. Sir Richard and Lady Patterson were for many years prominent in every good work and word in the Holywood Congregation, as well as in the many social and public interests with which they were so long connected.

York Street Church.

The enterprise of the re-vivified Congregation of York Street Belfast, ought to be enough to stir the emulation of all our congregations. The energetic Minister, Rev. A. L. Agnew, B.A., and his faithful band of workers are still determined to persevere and to conquer. The achievements already attained are enough to take away the breath of some of our staid churches, especially the advocates of *laisser faire* of whom we have too many. We would that not York Street alone, but all our Churches could show that energetic vitality which is capable of removing mountains. The 19th September is the 3rd Anniversary of the re-opening of the Church since it was completely renovated inside, the whole expense having been borne and work having been done by members. We understand that the average attendance is now 250 in the evening and about 90 in the morning as against 6 or 7 three years ago. Now we learn that the progress made during the three strenuous years is to be celebrated in the Ulster Hall, when the Anniversary Service will be held on September 19th at 7 p.m. The Rev. A. L. Agnew and his members are deserving of every encouragement and it is to be hoped that their co-religionists will support them by their presence. We understand that they will gladly welcome members of other churches.

Editorial.

It is very necessary, if this Magazine is to play its part in the future, as it has done in the past, that a wider circle of friends interested in its welfare will come forward to rally to its support. It is not financial support alone that will make THE NON-SUBSCRIBING PRESBYTERIAN fulfil the purpose for which it was founded. It has need of subscribers who are deeply interested in the principles of religion for which it primarily stands, who would be prepared to

expend some missionary effort in giving it publicity and in commending it to co-religionists and others as a publication calculated to meet the wants of their higher nature and to appeal to their religious instincts. While this undoubtedly is one condition of success it also could find room for pabulum of a social, mental and religious nature such as the leaders of the Church, both lay and clerical, are capable of supplying; but which, with only a few devoted and honourable exceptions, has not hitherto been supplied with that variety of interesting and instructive matter such a constitutuency is capable of supplying.

Only a fuller list of contributors can bring this desirable state of affairs to fruition. Hitherto only a minor section of the ministerial element in our community has rallied to support the publication. As far as we have been able to observe, contributions from the lay element have been largely conspicuous by their absence from its pages. This, we submit, should not be. Our Church in the past was noted not only for the virility of its ministers, but also for the vigour, intelligence and energetic public service of its laity. It has been remarked more than once of late years that the laymen of our Church do not take the same place in the intellectual and public life of our country as their forebears. In view of the prominent place given in our day to "fundamentalism" and "modernism" as rival views of religious truth, have we not some right to expect our laity as well as our ministers to exercise their judgment and to express it when they have come to considered conclusions? And, even if perplexed and troubled, so that their judgment remains in suspense, could they not express their uncertainty in intelligible language? Difficulties which confront men when well ventilated and plainly stated are surely a gain to our whole community. There is no advantage in living in a fool's paradise. The modern man takes things for granted with a fatal facility. In a word there are too many Gallios who care little for the things of the spirit. They acquiesce in statements of religious truths which seem to thoughtful minds gross exaggerations because, for the most part, they are otherwise engaged. Some candour and open-mindedness on questions of life and destiny are calculated to bring men back once more into contemplation of abiding realities. May we not expect a quickened impulse in the occupants of the pews to search their own minds and hearts with a view to the discovery of some worthy solution to the many perplexities of our times? Until the solution for the pressing uncertainties of modern life comes from the minds and hearts of men, the future is dark and forbidding.

We have had in days gone by men of light and leading who acquired the power to reform abuses, to educate the ignorant, to uphold feeble knees by the ardour of their spirits, to raise to new life the dead in trespasses and sins and to bring light into the world to justify anew the ways of God to men. Some such objects as these are the purposes for which THE NON-SUBSCRIBING PRESBYTERIAN exists. However much truth may be in the statement sometimes made of the supineness of the Ministry—and the charge may be partially justified—for it is notorious that congregations will get such ministrations as they deserve and are worthy to receive, it is obviously true that the rank and file of members and Church Committees are contentedly easy-going, parsimonious in the extreme, sloppy in business concerns, careless of religious truths and lax in attendance at the public worship of God. These things should not be. Worldly mindedness is a sin with no redeeming feature. Daily labour and the pursuit of daily bread, efforts to improve their social condition and healthy recreation are all necessary and legitimate use of manhood; but neglect of higher issues, forgetfulness that "man does not live by bread alone, but by every word of God," endangers the holy of holies in human life, and ultimately leads to degeneration and decay. Aspects of modern life seem to point to a dismal outlook: distaste for steady work, desire for gain without adequate return, spread of thoughtless frivolity, increased absorption in spectacular functions and games, dislike of intellectual effort on the part of the multitude, want of appetite for accurate knowledge, and immense greed for personal enjoyments and selfish pleasure, and as a crown to disquieting symptoms, the increasing desire of "the have nots" to take away from the "haves" the goods they possess.

There is a social attitude of levelling down which is a disquieting feature. It points to distrust of democratic ascendency as the best order for human society. For ourselves we pin our faith to the poet Pope's lines:—"For forms of Government let fools contest;
Whate'er is best administered is best."

Our province is to be congratulated on the advent of an administration that has succeeded to establish firm and orderly government in the Six Counties. It possesses an Executive faculty of the highest order. Long may it continue to foster stability and the well-being of the people, to ensure good government, to develop resources to the fullest extent and to continue to educate the rising generation in the arts of peace and quiet industry. Under such auspices have we not a claim to ask members of our household of faith to awake from lethargy and to help in the initiation of an era of aspiration? May our people regard the situation "not as though they have already attained, either are already perfect" but that they "follow after that for which also they are apprehended of Christ Jesus." It is abundantly evident that there is still need to "press toward the mark of the high calling of God in Christ Jesus."

Students for the Ministry.

By Rev. J. A. Miskimmin.

An article under the above heading appears in your issue for July. On reading the paper in question, one is led to enquire for whom are the Candidates for the Ministry wanted? Is it for the large and wealthy congregations in our body? If so, how does it invariably happen, that, when a vacancy occurs, Irishmen are not chosen, in most cases do not even get a hearing? Many years ago, at least twelve Irish Ministers after holding pastorates in England returned to this country where they ended their days in the Ministry of our Non-Subscribing churches. If these ministers were alive, and in England to-day, they would stand a poor chance of receiving an invitation to an Irish Pulpit. A few years ago, two Irish Ministers in England, of whom favourable reports were received, made application for vacant pulpits in their native land. Needless to say both were unsuccessful. One of them did not even get a hearing. If the appeal is for ministers for our poorer congregations, what right have we as a church to brand Irishmen as inferior to other nationalities, and make them "hewers of wood and drawers of water" for all time. That is not the way to gain recruits for the Ministry. No young man with any self-respect would enter it under grossly unfair conditions of service. If, as appears to be the case, an impasse has been created, who is to blame but the laymen and women of our Church? They have the appointment of ministers in their own hands, and, if they prefer outsiders to their own countrymen, as they have done for years past, is it likely that Irish parents will encourage their sons to enter the Ministry?

At present the few Irishmen who have passed through one of our colleges have to be content with leading forlorn hopes in small country churches. It is all very well to dangle before the eyes of prospective candidates for the Ministry the benefit to be derived from the new Faculty of Divinity in Queen's University of Belfast. The question naturally arises, how does University Education work out in practice? During the past 35 years, there have been 29 vacancies in our leading congregations. In some cases the same congregation was vacant several times. Cut of the 29 ministers chosen to fill the vacant pulpits, there were only three Irishmen among their number. 13 had not a degree of any kind; they had however a collegiate training. One of the three Irishmen did not pass through any of our colleges, but was a member of another profession, prior to his appointment as Minister, and belonged to a different religious communion. In many cases it happens that congregations prefer ministers coming from Orthodox churches to men trained in their own colleges. Next, a missionary, of no collegiate standing, comes along, looking resplendent in a new pulpit gown, dubs himself "Rev." and, lo, and behold! he is a full-fledged minister, taking precedence over men who have spent years in hard study. The members of a vacant congregation agree that this is just the man they want. They evidently do not care whether he has ever been inside the walls of a College in his life. The University candidate has absolutely no chance of election. No person ever thinks of him. The missionary is likely laughing in his sleeve at the way he has hoodwinked the simple folk of Northern Ireland. Is it fair to ask Irish Students to pursue a course of study, extending over three or four years, perhaps more, pass stiff examinations, and at the end of their theological course of two or three years take charge of small country congregations where they have to spend the remainder of their days?

For various reasons which are best known to themselves, the Trustees of a

certain Fund, disburse substantial grants annually to a number of ministers, in some cases three or four times greater than those paid to Irishmen, some of whom receive nothing at all from a Fund raised and subscribed by their own countrymen. For years, all offices in connection with the various church bodies, with one exception, and that an honorary position, have been filled by Englishmen and others. The emoluments do not fall far short of £100 per annum. Of this sum Irishmen have not received one penny. Our Irish ministers are men whose forefathers were staunch supporters of the principle of Non-Subscription at a time when it was even more unpopular than it is now. The injustice with which the descendants of these men are treated is all the greater on that account. Trustees can of course please themselves and congregations choose whom they like as Ministers, but they need not be at all surprised if Irish students are not forthcoming in sufficient numbers for the Ministry in our Non-Subscribing Presbyterian Churches in Ireland, No one resents injustice more than an Irishman, but no person is more responsive to fair treatment, and ready to do his best for the cause which, it is to be hoped we all have at heart.

Can We Believe.?

BISHOP GORE'S ANSWER.

BY ALFRED FAWKES.

"Can we then Believe?" By Bishop Gore. Murray.—6s.

Most men, says Burke, are fifty years behind in politics. They are a century behind in religion.

"Let us continue to publish the abandonment by the Church of the untenable position that the early chapters of Genesis record literal history. This is a position which is now quite untenable. Let it be as publicly abandoned as possible."

These words of Bishop Gore have given rise to protest in organs of more or less educated opinion. In how dense a mental fog most persons to whom they come as a surprise live! The Bishop is, indeed, addressing the plain man, not experts. But he takes for granted an at least elementary acquaintance with Scripture on the part of his readers; and writes for England, not for Tennessee.

"Can we then Believe?" is a supplement to its writer's trilogy on the Reconstruction of Belief; and is the most notable volume of the series. It is at once a recapitulation, a criticism of its critics, and an

Non-subscribing Presbyterian Church of Ireland.

Bangor Congregation

SERVICE EACH SUNDAY EVENING

At 7 o'clock,

IN

Thompson's Tea Rooms, Main St.

(OPPOSITE POST OFFICE)

Minister: Rev. A. Whitford, Moneyrea.

Hon, Treasurer:
Mr. T. LILLIE,
6 Bingham St., Bangor.

Hon. Secretary:
Mr. GEORGE HILL,
45 Ballyholme Esplanade.

exposition of what the Bishop regards as the Liberal Catholic position.

By Liberal he does not mean Modernist, or by Catholic Catholicism in the European sense of the word. "The mass of intelligent people are being deluded (he tells us) by our Modernists," and we "cannot read without our hearts sinking Cardinal Newman's words about the authority of the Church;" the reference being to a well-known passage in the concluding section of the Apologia on the indirect jurisdiction of the Church over indirectly religious subject matter.

"That splendid sophist," was Acton's description of Newman; and the Cardinal's phrasing, though it is that of a literary artist, is coloured to the verge of exaggeration.

"The Church claims (he says) not only to judge infallibly on religious questions, but to animadvert on opinions in secular matters which bear upon religion; on matters of philosophy, of science, of literature, of history. It claims to censure books, to silence authors, and to forbid discussion. It must be obeyed without a word."

The same holds good of the Temporal Power—in the mediæval sense of the term: "each of the two swords, the spiritual and the temporal is at the disposition of the Church," says the famous Bull of Boniface VIII. It is perfectly impossible; but it is perfectly logical; the keys of the kingdom of heaven are also those of the kingdoms of the world. But the Vice-gerency of Deity is fatal to the Vice-Gerent; Icarus falls to earth It has been said that the weakness of Anglicanism is that it is an abstraction; Newman spoke of the "stammering lips of its ambiguous formularies." True, it can neither speak nor teach, nor legislate with authority; but this happy incapacity, so far from being its weakness, is its strength.

The Modernists will demur to the charge of a priori reasoning. This charge was made by Pius X. in the encyclical of 1907: it is a belated survival of an objection raised with a certain plausibility against the German system-philosophers of the last century. It is, however, singularly inapplicable to Modernism, which has no distinctive philosophy, and is positive and historical, not speculative. Its sufficient reason is that the Churches, the Church of Rome in particular, teach for doctrines what are demonstrably the traditions and commandments of men."

—From "The Daily News."

Kilwaughter Sunday School.

The history of the above is peculiar. The founder was named Murphy, and was butler to Mr. Agnew's family of Kilwaughter Castle who gave a short lease of the site and a handsome donation to the Building Fund.

He was succeeded by Mr. R. White, a worthy man who taught day school at Ballyrickardmore, but who took charge of the Corn Mill at Kilwaughter, which he ran for some years. Like his predecessor he was a Methodist. He and his family emigrated to Australia.

Mr. Lang, gardener to Squire Agnew was the third Superintendent. He worked faithfully and well for more than 40 years, his services were acknowledged from time to time, and by a final gift of £40. He was a Presbyterian and Elder in Gardenmore Presbyterian Church, and much respected by all denominations, as was Mr. R. Hill Bailie who for many years assisted him. The Sunday School was conducted on Non-Sectarian principles so that all who chose could attend without risk of proselytism. The instruction given was confined to lessons from the Bible as arranged in the "International Series" and the London Sunday School Union Series, leaving to the ministers of the different churches to find opportunities for giving instruction to the young of their several communions in their distinctive religious and theological beliefs.

In the meantime the lease, being a short one, had expired, and the property, i.e., the house, reverted to the landlord, whose agent then was Mr. Casement with whom Mr. Porter was very intimate. The boys' day-school house, for which no rent had ever been paid was taken by the agent in exchange for the Sunday School house and the boys first and subsequently the girls transferred thereto. The little school house vacated becoming a cottier tenement and a rent charged for it from an old man named Wallace, known to the writer for several years and from whom he got much information on the present matter of discussion and many others.

Now the Sunday School having had as Superintendents two Methodists and one Presbyterian and been attended by other denominations than Unitarian and there being a short interregnum it is hardly to be wondered at that other denominations should think of conducting the business, as

it was not generally known perhaps, that Mr. Porter had been given the property as already indicated. Accordingly, a Presbyterian Minister, pressed, I am sure, by his own hearers in the district, etc., entered the school one Sunday and conducted work on Presbyterian lines. He attended a second Sunday but did not gain admission and once he knew the particulars related, he ceased to trouble in any way, but forthwith established a Sunday School of his own in the Orange Hall. It was then open to me to hold a Sunday School of our own in the School House, which was let to me as tenant by the then agent of the estate, Mr. Mayan Byrne, at 20/- per year, the entry in the rent book, being on the authority of the present agent, my very good friend, Roy Glen, being "Rev. James Kennedy, 20/- per year," so that for twenty-two years as per a printed document in my possession, I have been paying a £ (pound) per annum for this School-house. It is true that with the permission of Mr. Byrne it is rented to the Good Templars for a similar sum. Mr. Byrne assuring me that he was very well pleased that I was making use of the building for the neighbourhood.

Temperance Notes.

Cricket.

Hobbs and Sutcliffe.

These are two household names wherever the National Game of England is played. Twelve months ago Hobbs, playing against Somerset, equalled in the first innings, Dr. Grace's record of scoring 120 centuries, and in the second innings the great Surrey batsman, by scoring another 100, established a new record. When he completed his hundredth run and finished a brilliant chapter of cricket history, the game was suspended for a few minutes to allow the enthusiasm of the spectators to expend itself. When the Captain of the team arrived on the field with a glass, out of which Hobbs drank, speculation was rife as to what it contained. Always ready to jump to conclusions that everyone else thinks as they do, the liquor propagandists at once assumed that the drink was champagne and a lie to this effect was promptly circulated through the Press. Our local contemporary in Waring Street (Journal of the Anti-Prohibition Council) became hysterical. Describing the arrival of the imaginary champagne it wrote :—

> "We deeply sympathise with local Pussyfoots when they read of this disedifying spectacle, and we are sure that from the leaders down, the Pussyfoots, the killjoys, the cranks, and the faddists of Northern Ireland wept salt tears of woe."

Alas ! for the "Northern Light." Hobbs himself, when questioned about the matter, replied ; "You have my word it was not champagne : it was in fact nothing stronger than ginger ale." And he addressed these words which all aspiring cricketers should lay to heart : "The greatest enemy to success on the cricket field is the drinking habit." To which his great partner, Herbert Sutcliffe adds : "Intoxicants are absolutely no use whatever in training. They take away stamina and make one unfit for strenuous games." And just to rub it in, we may give the testimony of

Ernest Tyldesley,

Son of the great J. T. Tyldesley. Both father and son are teetotalers and the younger, who recently scored seven successive centuries for Lancashire in the County Championships, and made top score for England in his first Test Match, in answer to an inquiry, states : "What you say about my being a total abstainer is quite correct, and I never wish to be anything else."

Two Great Australians.

Perhaps there has been no more bitter pill for the upholders of liquor as a concomitant to sport than the success of Macartney and Woodfull in the recent contests. For these two great Australians are not only amongst the greatest players in the world, but they attribute their success to their habits of abstinence. Macartney has made over 100 in three successive Test Matches, a feat never performed in England before by any player of any nationality. Of him a "Daily Mail" writer says, "his quickness was, as usual, a thing to beat the onlookers' eye. He has a just claim to be described as the quickest-footed player in the world. The time in which a ball travels from the bowler's hand to the bat is less than a second, even when the bowling is not fast, but Macartney always played as if he had a quarter of an hour in which to make his stroke. And "the quickest-footed player in the world," writes as follows :—

> "I won my way to first-class cricket in Australia at twenty years of age, and have maintained my place for seventeen years, and I owe this measure of success largely to the fact that I have always been a total abstainer."

And Woodfull.

Space forbids detailing Woodfull's career but it is well known to all cricket lovers, and he is only twenty-four years of age. Maccartney and Woodfull are the Hobbs and Sutcliffe of the Australian Team. From "The Patriot" of Adelaide, S. Australia, we take the following paragraph :—

> "Woodfull, the brilliant Australian cricketer, writing to the Editor of the Australian "Band of Hope News," says : 'Throughout my cricketing career I have never indulged in intoxicating liquors. To my mind no man for long has tampered with them without becoming weak.'"

A Live Journal.

We make no apology for culling all the above from the August number of "Everybodys' Monthly," for I know its editor would be happy to have such hard facts circulated as widely as possible. But I would like to draw our readers attention to the Journal. It is an organ of the Irish Temperance Alliance, published at 1d. monthly, and is a valuable guide to all live Temperance Reformers—that is to say, to all who wish to be well informed. It contains a mass of information and is always well up-to-date. Try it during the present session. P.G.

Larne Installation.

OLD PRESBYTERIAN CHURCH.

Successor to Rev. James Kennedy.

A new page in the history of the Old Presbyterian (Non-Subscribing) Congregation of Larne and Kilwaugh'er was begun on Tuesday, when the Rev. John Begg, was installed by the Presbytery of Antrim as successor to the Rev. James Kennedy, who for close on half a century had faithfully ministered to the congregation. Mr. Begg is a young man, by birth a Scotchman, who has ministered in England and, for the last three years, in Downpatrick. Already he has made many friends in Larne on the occasion of his visits, and there is every confidence that he will meet with great success in his work in a congregation that has been singularly blessed in its ministers during the 300 years of its existence. He fills a pulpit that has in the past been filled by many notable men, and his reputation inspires the hope and belief that he will worthily uphold the great and honourable traditions now committed to his charge.

There was a large and keenly-interested congregation on Tuesday, 20th July, when the Rev. W. H. Townsley-Tilson, M.A., as Moderator of the Presbytery of Antrim, opened the service and conducted the devotional exercises. A well-balanced choir led the service in excellent style. Included in the congregation were a number of ministers of the Non-Subscribing Church, the Revs. J. L. Donaghy, D. H. Hanson, E. Teaz, and D Samson, of Larne sister Churches, and a very representative attendance of members of the Larne and Kilwaugh'er congregation.

Following the usual Presbyterian custom, the preacher was the last-ordained minister in the Presbytery, in this case, the Rev. A. L. Agnew, B.A., of Belfast, who was by no means a stranger to the pulpit, having occupied it often in his student days and since. Mr. Agnew took as his text the words, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi.—13).

Following the sermon the Rev. J. Dare Davies (Clough) delivered an excellent exposition of Presbyterian law and order, after which the Moderator put the statutory questions to the minister-elect, and the congregation. These being satisfactorily answered, Mr. Begg briefly and impressively declared his primary purpose in serving in the Ministry of the Church, and then the members of Presbytery assembled in front of the pulpit with Mr. Begg in their midst. The Rev. H. J. Rossington, M.A., B.D., offered the installation prayer, and gave a hearty handshake to the newly-installed minister, a ceremony that was followed by the other brethren.

The charge to the newly-installed minister and to the congregation was delivered by the Rev. Edgar Lockett, Holywood.

Addressing Mr. Begg as his friend and comrade in the ministry, Mr. Lockett said, "To you I have but little to say. You have already been ordained a minister of the Non-subscribing Presbyterian Church in Ireland and have been properly charged as to your privileges and responsibilities and obligations. You have served your apprenticeship in the work of the Christian ministry. You have been tried and tested and have found that it is composed of encouragement and depression, sometimes of great sorrows and sometimes of great joys. You have borne yourself approved both to the congregations you have served and to your brother ministers. My charge to you, therefore, is simply to recommend to your consideration, the charge given long ago by the Apostle Paul to the young minister Timothy. You have the high hopes and confidence of every

member of the Presbytery, who pray that God's blessing may rest upon you and your labours in the important charge which is now committed to you."

Addressing the congregation, Mr. Lockett said that perhaps there was little he could tell them that they did not already know concerning their obligations in the partnership of work and friendship which they had entered upon that day. The Larne congregation was, he believed, with one exception, the oldest Non-Subscribing Presbyterian Church in Ireland, and was a church possessing very honourable traditions. But because of that there were greater obligations as well as greater privileges and advantages, for to whom much was given much would be required. Briefly their obligations divided themselves into those to God, those to one another, and those to their minister.

At the conclusion of the service, the members of the Presbytery and others were entertained to luncheon in the Olderfleet Hotel, and the company included most of the Larne ministers.

Later in the afternoon a reception was held in the Church Grounds and School-room, when an opportunity was given of meeting the new minister and Mrs. Begg. A large company assembled, and as the weather was very favourable for an outdoor function, a couple of most enjoyable hours were spent. Sister churches were well represented by many prominent members as well as ministers, and Mr. and Mrs. Begg consequently had presented to them a large and influential section of the community. Pleasant mutual intercourse, some excellent music in the schoolroom, and dainty refreshments served by an energetic ladies' committee and a band of stewards, made the time pass all too quickly, but formed a splendid end to a memorable day in the history of the congregation. The manifold arrangements for the day were in the hands of Mr. Thomas Nelson, the genial and efficient secretary of the congregation who was adequately supported by other office-bearers and much of the success of the day was due to the perfection of those arrangements.

With acknowledgements to the "Weekly Telegraph."

"My dear fellow," said the poet to his friend, the critic, "there is an absolute conspiracy on foot to forget my work. What do you think I ought to do?"

"Join it," said the critic.

Unitarianism.

Unitarianism is a positive religion, that is to day, its function is not merely to criticise the inconsistencies apparent in other beliefs, but also to construct from the clash of ideals a faith which is ever shaping itself to satisfy the needs of the time.

It is an ideal of religion which is only completely revealed when it is expressed by the personal life of its adherents. From its very nature our faith can never be expressed in statements of opinion or in articles of faith. Unitarianism is the outcome of what we have experienced of God; the life which has been expressed by those who have loved, reverenced and worshipped—chiefly after the manner taught by Jesus—the one God, the creator, and preserver of this Universe.

Our statements about God and his relations with us are not dogmas because we confine them to what we have experienced of Him. We are also willing to modify these statements if we should find in our experience that God is manifesting Himself differently. We are averse from dogma because it tends to force us to believe that which is manifestly inconsistent with our religious experience.

In considering the future of Unitarianism we are concerned with the future of a life, of a certain relation with God, not the continued existence of a particular body of teaching.

Our "experience," taken in its widest sense as including scientific as well as religious knowledge, has forced us to the conclusion that God is one, and that his own peculiar attributes cannot be predicted of another.

This automatically rules out the claim to deity made for Jesus by orthodoxy, and the pretensions of all polytheisms.

It is our belief in this one God from which our teaching arises; and if our teaching does not come from this source we may at once confess that we are not religious, and that we are spreading doctrines for which there is no reasonable authority.

What of the Unitarianism of the past?

The Unitarianism of the past may be characterised as a faith of intense conviction. We have our saints and martyrs even though some might refuse them that designation. Men such as Michael Servetus and John Bidle suffered for their faith and nerved others to take their stand against intolerance.

Intense conviction was the inspiring motive of these men. It was conviction, moreover,

which came from their theology. There was no negation in their religion—it was one great affirmation—the assertion of the Unity of God. If they came into conflict with other beliefs it was because these beliefs were inconsistent with the one great affirmation of the Unity of God.

But Unitarianism did not spring like Athene fully armed from the head of Zeus; it developed, and this development is the trouble to-day. The mainspring of the early movement was resolute inquiry. Servetus and John Bidle may have had no divine assurance of authority for their conviction; they had no teacher but reason stimulated by an intense desire to know the truth. They searched the Scriptures, but found no confirmation there of the Trinity, instead they found a great affirmation of Almighty God, the Father.

To be Continued.

Reports.

Ballee.

On Thursday, 5th August, favoured by genial weather conditions, the Sunday School children and members of the congregation made excursion to Warrenpoint. Picking up the members of the party en route, four well filled motor buses duly met and journeyed from the starting point at the church grounds, via Downpatrick, Newcastle, Hilltown, and Newry, and on arrival at their destination, an enjoyable lunch was partaken of in the secluded enclosure, adjoining the meeting house, kindly placed at their disposal by Rev. George J. Slipper.

During the day sports were organised for the younger and more active folk, others having no difficulty in seeking locally other forms of amusement, and some taking the opportunity of seeing something of the surrounding scenery on both sides of the Irish Border.

Following a substantial tea, on reassembling in the evening, the homeward journey was made by the picturesque Rostrevor to Killough coast route, the several members, by thoughtful foresight, being conveyed to within convenient distance of their respective homes.

The catering was very satisfactorily carried out by Mr. Stewart, Ravenhill Road, Belfast, and the efficient and up to date motor service was provided by Mr. Patterion, of Ballykinlar, both contributing greatly to the success of a memorable day.

Killinchy.

The Annual Choir Excursion was celebrated on August Bank Holiday, the company starting from home at 8-30 a.m. in a motor bus. The venue this year was Rostrevor and thence to Warrenpoint. The day was delightfully fine, and the motor drive through Clough, Castlewellan and Hilltown was greatly appreciated. The fresh and invigorating air of the Mourne mountains gave zest to the refreshments of which the company partook in a delightful spot where ling and heather were abundant. Having partaken of an acceptable lunch and having enjoyed the rest, the motor was set in motion downhill to Rostrevor. There some of the members climbed the high hill overlooking Carlingford Lough. They were rewarded with a delightful view of the wide prospect which as they ascended higher and higher opened to their eyes. The main body drove to Warrenpoint, took a motor boat across the Lough to the other side and visited "Calvary," a Roman Catholic place of interest. At 3 o'clock the party were back once more at Rostrevor and, after a short stay, journeyed along the coast to Kilkeel, and thence to Annalong. On this route they halted once more, this time for Tea. Soon the Primus stoves were roaring —a welcome sign, to get the kettles boiled. The spot chosen was right on the shore with the Irish Sea in front, and the "eternal hills" behind—fit buttresses of the glorious county of Down. It is a delightful spot and this portion of the programme was voted the best arrangement of the day. While tea was preparing, the younger portion of the community paddled and some of the young men bathed with enjoyment in the beautifully clear and calm water. Tea having been consumed and having enjoyed the prospect for a considerable time, it was agreed that all good things must come to an end and we moved on along the coast. The next stop was Newcastle where the party stayed for an hour and a half, and enjoyed the animated scenes at that popular sea-side resort. The journey home was made in the cool of the evening, arriving home at 9-30 p.m., the company experiencing a varied excursion, yet a restful time. None of the party appeared in the least tired. Thanks are due to the ladies for providing and preparing a most acceptacle lunch and tea. We are grateful to the contributors of dainties and necessities which enabled us to have sustenance for the day's enjoyment.

Ballyhemlin.—Services were held at the Orange Hall, Ballyhalbert on Sunday, July 25th and August 1st, because of the renovation of the Meeting House. The reopening took place on Sunday, August

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8th, when the service was conducted by the Moderator of the Non-Subscribing Presbyterian Church, who gave a very appropriate address. The Collection was on behalf of the Sunday School trip, which this year was to Whitehead, County Antrim.

Obituary.

LADY PATTERSON.

Our Church at Holywood has lost one of its oldest and most esteemed members by the death of Lady Patterson which took place on 1st August at Brighton, where she had been living during the last few years. She was born on 1st May, 1838, so had passed her eighty-eighth year, but no one would have thought she was so much, for up to the last she was so bright and clear and took such an interest in all that was going on. She was much beloved for her kindly disposition and generosity, and she will be sadly missed by a large circle of friends. She was a daughter of the late W. B. Caughey, of Belfast, and widow of the late Sir Robert Lloyd Patterson, D.L., F.L.S., of Croft House, Holywood, who was well known for his public works, and for his literary and artistic and natural history tastes. Both Sir Robert and Lady Patterson were for many years active members of the Holywood church where for several generations the Patterson family has worshipped.

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